

*Back*

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# America

## Must They Starve?

*John L. Thomas*

### *Editorials:*

The Old Year

*Baby Doll*

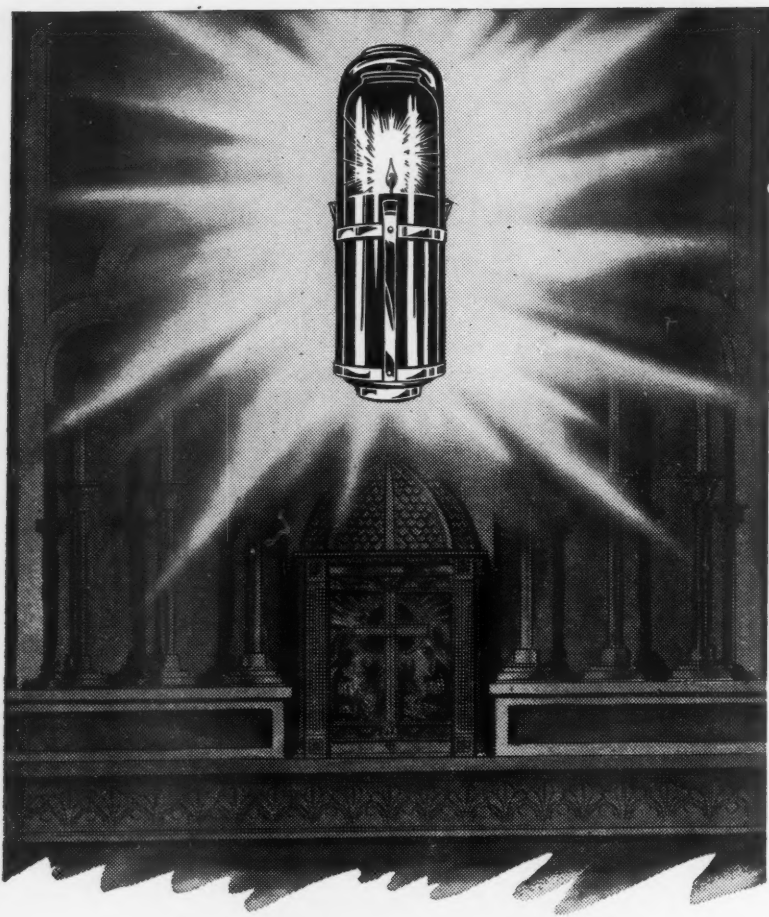
Nehru's Visit



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December 29, 1956

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# America

National Catholic Weekly Review

Vol. XCVI No. 13 Whole Number 2485

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## Correspondence

### For Hungary

EDITOR: For your very fine words about Hungary and for your sympathy over the tragic events concerning Cardinal Mindszenty's people, I want to express to you my heartfelt thanks.

But I was very sad to read your statement (11/17): "Under the circumstances no brotherly hand could be extended. To have answered the Hungarian appeal with armed legions of free men would have precipitated World War III." Let us suppose that Russia were to attack Austria, Germany or Italy. May I ask whether you would repeat the same words in this case?

Is Christian peace to be weakness or weary resignation? Does it mean . . . abandoning others in their hour of need? Or does genuine Christian peace mean the obligation of solidarity, the duty of resistance and the banishment of the aggressor?

REV. GILBERT MIHALYI, O. PRAEM., S.T.D.

West De Pere, Wis.

See editorial, p. 366. EDITOR

### Teen-Age Dress Habits

EDITOR: In AMERICA for Nov. 17 there is, on page 188, an item entitled "Teen-age Suggestions" [on high-school students' dress habits]. . . .

My wife and I attended Notre Dame school here for twelve years and can personally vouch for the long-standing tradition of a high standard of personal appearance. I can still recall a revolt of the boys in high school. It was against the cravat, and consisted of an attempt to convert one and all to the bow tie. To have advocated no tie at all was as unthinkable then as it apparently still is. . . .

I have the satisfaction of pointing out that here is one aspect of traditional Southern *noblesse oblige* which we are proud of our Catholic school for fostering.

Chattanooga, Tenn. JOHN E. DEAN, JR.

### For Informed Congregations

EDITOR: People usually have more interest in any activity if they know its rules and some of the participants. This is clearly proved in "We Assist at Mass" (AM. 9/22) and by the great interest and participation in the Lenten Service created through the new Liturgy and Ritual. Is it therefore unreasonable to assume that poor attendance—and assistance—at Mass on Sundays as

(Continued on p. 380)

## America

December 29, 1956

### Dear Readers and Friends:

We all read, I suppose, just a week or so before Christmas, of the death of two more old friends—two publications whose names we have seen on our newsstands for many a year. Several months ago, when death struck the *American Magazine*, we at AMERICA understandably felt a twinge of regret that our big monthly namesake was scheduled to bow out. Now we feel the same way about 68-year-old *Collier's* and the 83-year-old *Woman's Home Companion*.

Magazine publishing is a venturesome business these days. Circulation and advertising have to be kept in delicate balance. Costs keep mounting. Composition, paper, printing, binding, mailing and the processing of new subscriptions—each takes a bigger bite out of the publisher's pocketbook with every twist of the economic spiral.

AMERICA, thank heaven, is still in business. AMERICA, now almost 48 years of age, intends to stay in business, with no cuts in quality or size. But, like every other weekly journal of opinion, AMERICA has felt the pinch.

Since 1951, when our annual subscription price went to \$7, the price of paper has jumped 58 per cent. In that same period, printing costs increased 21 per cent, while the cost of addressing AMERICA to its subscribers each week went up a good 55 per cent. This is the problem. What is the answer?

After six months of discussion and consultation, we can find no other answer than to announce that, beginning with the issue of January 5, 1957, AMERICA's annual subscription rate will be \$8. Individual copies, however, will stay at the same price—twenty cents.

I believe that all of you will agree that there is no alternative to the decision which we have had to make. We count on your understanding and loyal cooperation.

May I take this occasion to say how much the editors of this Review appreciate the really generous help which comes from those special friends among you who have enrolled as AMERICA'S ASSOCIATES. You are a source of immense encouragement to us.

To the ASSOCIATES, and to all the rest of our growing family of readers, our genuine gratitude for your interest and support during 1956, and a truly blessed New Year!

Yours cordially

Phurston U. Davis, Jr.

EDITOR-IN-CHIEF

# Current Comment

## HERE AT HOME LAST WEEK

### Life's "Seven Sacraments"

In its dogged determination to popularize theology for the religion-hungry American masses, *Life* succeeds chiefly, it is to be feared, in demonstrating the hazards and pitfalls that threaten any streamlining of orthodox Christian teaching. This is fatally true in any treatment that tries to lump together fundamental religious tenets as preserved and practised by the Catholic Church and as "adapted" by the various denominations.

In its Dec. 17 issue, *Life* devotes a 12-page color spread to the "Seven Sacraments." Everything gets off to a bad start with a "definition" of a sacrament that does not include an essential element, its institution by Christ. Then, though we are told that most Protestants accept only two sacraments (Baptism and Communion), there is constant reference to non-Catholic groups who consider the other five "lesser" sacraments.

Despite the article's undoubted good intentions, the unfortunate impression left on the uninstructed reader by these and other errors is that it is not very important whether there really are seven sacraments or only two (or none at all, for that matter). All the sacraments add up to is a group of beautiful "ceremonies" which "remind" us of the "faith kindled 20 centuries ago by the birth of Christ."

Religion can't be streamlined in this fashion—not without minimizing Christ and the seven sacraments He gave us.

### Food for Hungry Mouths

Among the flood of year-end reports, one of the most hopeful was the U. S. Department of Agriculture's annual résumé of world food production. The report reveals that the vast energies devoted to expanding production in the underdeveloped countries and to restoring production in war-ravished lands are steadily bearing fruit. Last

year total output of crops and livestock surpassed the pre-war 1935-39 level by a solid 20 per cent.

If we relate production to population, the figures, though less reassuring, may still be deemed satisfactory. Though world population grew in 1956, the gain did not exceed the increase in production. For the third year in a row per-capita production remained steady at 97 per cent of the pre-war level.

Heartening as these facts are, there is no excuse for complacency. Though to have approached 1939 standards of consumption so soon after the most destructive war in history is a great achievement, we cannot stop there. Pre-war levels of per-capita output were simply not high enough, as the Holy Father has noted, to give all the peoples of the world an adequate diet. Despite the progress made, it remains true that two out of every three persons in the world are underfed. That is one reason why life expectancy in poor countries is even today scarcely half what it is in a rich country like our own.

[See "Must They Starve?" by John L. Thomas, in this issue, p. 368.]

### Msgr. Cardijn's Vision

Who does not know that the so-called underdeveloped countries are today in a ferment of change? All the once "backward" regions—Latin America, Africa, Asia, the Middle East—have been caught with enthusiasm for industrial development. They wish to accomplish in a few decades what it took Europe a century and more to achieve. One of those who realize what dangers as well as opportunities this program presents is Msgr. Joseph Cardijn, famed founder of the Young Christian Workers.

Visiting AMERICA's offices recently, this jubilant, whose dedication to youth has not been diminished by the experience of five decades, gave us a

little look into his plans and hopes. The ever-youthful priest and his devoted aides are reaching a fraternal hand of help to the youth of regions now feeling the first impact of industrialization. The Young Christian Workers, founded in 1912, today exist in 73 countries and territories, with a membership of approximately a million and a half.

YCW was founded in the belief that, in a growing industrial society, the Christian education and formation of the young worker is urgently needed to enable him to contribute in a responsible way to the solution of the problems of a worker's world. The United States' branch has Bernard Kelly as president, with headquarters at 1700 West Jackson Blvd., Chicago.

Next August the international YCW will meet in Rome. The meeting's purpose will be to stress the new situation in underdeveloped countries. It will also aim to encourage the rising generation in those areas to look to the more developed countries for sympathetic understanding and help. Christian ideals have a tremendous stake in these areas. The young workers there hold an important key to the future.

### Where Did U. S. History Begin?

It's a source of amazement that reputable historians often enough tolerate and even foster the life of historical legends by incautious and generalized *obiter dicta*. One of the longest-dying of these legends sprang from the English Whig misreading of Spanish and French achievements in the New World. The blackening of other cultures—especially the Spanish—for the purpose of glorifying Nordic and Anglo-Saxon triumphs in the New World led to the one-sided view that U. S. history is but a continuation of England's. [For one Englishman's contribution, see p. 363.]

This view is still taught to the vast majority of school children; it is read and believed by millions who allow their thinking to be formed by such popular accounts as appear, for instance, in *This Week* magazine. In the Dec. 16 issue of that widely circulated journal, Bruce Catton, the Civil War historian, tells us that when "three small vessels . . . put ashore [May 13, 1607] their 104 people on Jamestown Island



to break ground for a fort and a settlement in the New World . . . what we know as American history had begun."

This old-fashioned simplification is becoming outmoded among professional historians. The late Prof. Herbert Eugene Bolton of the University of California fought against this narrow approach all through his scholarly life. Merle Curti (in *Growth of American Thought*) continues to open windows on a wider and truer view of U. S. history. Unfortunately, it will take generations for the accurate view to percolate down to the general public.

### Is the Book Boom a Boon?

There is a boom in the book-publishing industry. *Business Week* recently (Nov. 10) knitted its brows and pondered the wherefores. Three reasons

were adduced: general prosperity, a rise in the cultural level of the country and the "migration to suburbia." This last phenomenon, according to *BW*, means "clay figurines on the wall, Casals on the hi-fi set and books in bookcases in the living room."

To this last, the only response is a testy *harrumph!* For one thing, if books are thus in suburbia's homes, it's pretty obvious they're there for purposes of decoration only and have little to do with any "rise in the cultural level." Further, *BW's* suburbia must be different from the ones we know. In most gray-flannel-suit-bracket homes, there are no bookcases, nor indeed space for them. The same is true of housing projects. We believe that the book publishers and the building trades ought to get together—each publisher would supply one book to any new home if the designers and builders would incorporate book space in the plans.

Then publishers would not have to promote books as one firm recently did:

Ladies and gentlemen: these things are books. They keep quiet. They do not suddenly dissolve into wavy lines and snowstorm effects. They do not pause to deliver a message from their sponsors. And every single one of them is three-dimensional. They have length, breadth and thickness for convenience in handling. And they live indefinitely in the fourth dimension of time.

Well, it's a thought, anyway—or is it?

### ABROAD

#### Tito to Follow Nehru?

Last week's story out of Washington that Mr. Eisenhower had invited Marshal Tito to visit the White House assumed at first the appearance of a trial balloon. To enquiring reporters Press Secretary Hagerly gave evasive re-

## —First Father of Maryland: A Tercentenary—

On December 27, 1656—300 years ago almost to the day—died one of the chief founders of the American Church. While many priests under the flags of Spain and France had been in our country long before his advent, Andrew White planted the Church in the British colony of Maryland. From that momentous sowing American Catholicism has chiefly grown.

Born in London in 1579, educated and ordained in Europe, White had just begun priestly work in England when the Gunpowder Plot of 1606 blew him back to the Continent, where he joined the Society of Jesus. For over a quarter of a century he divided his time between a professor's chair on the Continent and the perilous service of the English mission.

White supported the efforts of his friend, Lord Baltimore, to establish a Catholic refuge in the American wilderness. He wrote promotional literature, he drummed up recruits, and when the *Ark* and the *Dove* sailed in 1633, White was aboard. During Maryland's first years, he devoted his efforts to the pioneers, administering the sacraments, preaching retreats, converting non-Catholic settlers. But always he kept the Indians in mind. When reinforcements of priests arrived from England, White devoted his full time to the aborigines. Of the priests in the colony, he was the most

successful in handling their difficult language. He compiled an Indian dictionary and grammar and wrote a catechism in the native tongue. His preaching was fruitful. He converted the local "emperor" and many of his subjects. By 1644 White and his confreres shepherded a flock of a thousand Indian Catholics.

Then the infant Church was rudely shattered by anti-Catholic invaders of Maryland. The Indian missions, probably the most successful in the history of the thirteen British colonies, were wiped out. Three young priests met death in obscure circumstances and White, with his one remaining colleague, was shipped to England in chains. There he was tried as a traitor for daring to return to his native land. So incontrovertible was his defense that, when he was brought to England against his will, his Puritan judges were forced to declare him innocent. Yet he spent three years in an English prison in daily expectation of the horrible execution reserved for returning priests.

Hustled ashore from an English ship in Antwerp in 1648, White sought to return to his harried Catholics in Maryland. But Jesuit superiors judged that the battered veteran—a septuagenarian, deaf, often sick—deserved an easier assignment in Catholic Europe. Yet White managed to return to the dubious safety of Cromwell's England, where he yielded up his apostolic soul to God. The heirs of so worthy a father should keep his memory green.

FRANCIS X. CURRAN

FR. CURRAN, S.J. is the author of *The Churches and the Schools* (Chicago: Loyola U. Press. \$3).

plies. He wouldn't say no and he wouldn't say yes. Finally, on Tuesday, Secretary Dulles admitted that an invitation to the Yugoslav dictator was being considered. A visit by Tito, he said, would be "useful."

That the Administration should approach this enterprise very cautiously is understandable enough. Tito is not notably popular over here. Many Americans remember Cardinal Stepinac. They also remember General Mikhailovich. They don't seem able to forget that Tito runs one of the tightest Communist dictatorships in the world—the latest evidence of same being the jailing two weeks ago of the boss' old pal Milovan Djilas. In Titoland freedom of speech, of the press, of religion are all held equally in the utmost disrespect.

Yet on the world stage Tito must be reckoned with. His "national" communism has weakened Moscow. He is apparently on good terms with Nasser of Egypt and Nehru of India—the leaders of the Arab and Asian neutralists. He is allied with our friends the Turks and Greeks in the Mediterranean. Even though our policy-makers have no more stomach for breaking bread with him than we have, they may feel that it is expedient to do so. In a world where men must sometimes choose the lesser of two evils, perhaps it is expedient. But can't the necessary bread-breaking take place in Belgrade? Do we have to welcome this fellow to our decent and democratic shores?

## Italy's Contemplative Nuns

The plight of Italy's contemplative nuns was graphically described by Rev. Robert F. Drinan, S.J., in our issue of Aug. 27, 1955. As a result of his appeal the Jesuit journal *Civiltà Cattolica*, to which he referred readers wishing to help, received contributions of more than \$3,000. Some contributors offered

to "adopt" a convent and assist it regularly. (It would be a great act of Christian charity if U. S. convents in a position to do so would thus adopt Italian convents.)

Having no outside works to provide revenue, contemplatives are suffering sorely from the inflation that devalues their dowry funds. Sick and aged nuns, for example, must face a rigorous winter in unheated rooms, because the convent can barely pay for the fuel needed to cook what food is obtainable.

The closure of the Suez Canal threatens further scarcities and inflation. Hence the *Civiltà* is renewing its appeal. Donations should be sent to Rev. Francisco Menochio, S.J., *Civiltà Cattolica*, Via di Porta Pinciana 1, Rome (130).

## IRA: New and Old

The press for Dec. 12 reported a series of attacks by the Irish Republican Army against police and military in Northern Ireland. Some of our readers may wonder what connection, if any, this body has with the IRA which in 1919-21 fought the British Army and the Black-and-Tans. There are certain very significant differences.

1. The old IRA fought in pursuance of an objective of national independence that was endorsed by the people of Ireland in the elections (British-run) of 1918 and 1921. The present IRA can point to no such popular support.

2. The present IRA is illegal, not merely in Great Britain and Northern Ireland, but in the Republic of Ireland as well. It was declared an illegal organization in June, 1936 by the Government of Eamon De Valera. The present Government of Prime Minister John Costello is taking active steps to curb the IRA.

3. Since one of the chief objectives of the present IRA activity is to end the partition of Ireland, we may recall here part of an address on the Partition problem by Mr. De Valera in the Irish Senate, Feb. 9, 1939:

... in 1921, when the matter came up for consideration before the Republican Government of that date, we came deliberately to the decision that force was not going to be effective and was not going to be appealed to as a means of solving this particular problem. . . .

I regarded that decision as a wise one at the time, and I have never retreated from that position in public yet nor in private. . . .

Mr. Costello's Government is equally opposed to the use of force in this matter.

4. The IRA attacks only make less attainable one essential factor in a united Ireland: namely, a united Irish people.

## Nato Surmounts Crisis

When the members of the North Atlantic Council assembled for their December meeting in Paris, they had three pressing items on the agenda. They had to repair the damage done to Nato by the Anglo-French resort to arms in the Suez crisis. They had to make political arrangements to forestall future conflicts among the member-states. They had to adopt a policy for dealing with the revolutionary rumblings in the Soviet Empire.

The easiest of these problems turned out to be the restoration of Nato's unity. However ugly the scars remaining from the fighting in Egypt, none of the Ministers was in a mood to reopen them. Events were moving too fast in Poland and Hungary to permit the luxury of recriminations. So the council decided to forget the past, to work together to reopen the Suez Canal and to restore order in the Middle East.

On paper, so far as the communiqué issued at the end of the meeting went, the Ministers were also successful in developing the political aspects of their alliance. They agreed on the need of ending their internal disputes, of coordinating their foreign policies, of avoiding the kind of unilateral action the British and French took in Egypt. But with Secretary Dulles showing the way, they hedged their pledges about with so many conditions that only the future will reveal their efficacy.

The council approached Eastern Europe very gingerly. In asserting the right of the Soviet satellites to self-determination, the Ministers spoke bravely enough. They made it clear to Moscow, however, that Nato had no intention of helping the satellites to regain their freedom. In other words, if war breaks out in Europe, the Kremlin will have to start it.

## Please Turn Back . . .

In case you didn't read the letter addressed to AMERICA readers on page 361, would you kindly turn back and note the important announcement contained there. It concerns the annual subscription price of AMERICA. EDITOR

# Washington Front

## Whither the Soviet Satellites?

Of recent weeks, many fears have been expressed by Western nations that Egypt, Syria and possibly Jordan may soon fall within the Soviet Russian orbit—fears, by the way, vigorously discounted by the three Middle East nations. In this connection, it may be well to recall some history.

There is more than one way for a people to become a Soviet satellite. Poland and East Germany were overrun by Russian armies chasing the Nazis; so were Romania, Bulgaria, Hungary and northern Austria. Soviet armies were tacitly allowed to remain in these countries on the specious pretext that this was necessary to preserve communications with Eastern Germany and the Soviet zone of Austria. Another Soviet purpose, of course, was to set up a *cordon sanitaire* between themselves and the West.

With the signing of the Austrian peace treaty and the withdrawal of all Western occupying armies from East Europe, the communications pretext disappeared. Meanwhile, however, the Warsaw Pact was signed between the Soviets and the satellites, which allowed Soviet armies to remain to repel *outside invasion*.

The results we know. The people of Poland and Hungary, as a sequel to the repudiation of Stalinism

by the 20th Soviet Party Congress in February, 1956, sought some independence of Soviet control. Hungary resisted to the death, but Poland submitted to the presence of Soviet armies in order to protect its ill-gotten gains at the expense of Germany.

The case of Czechoslovakia was different. In 1946, I was in Rome, and there met three prominent Czech ecclesiastics. For months I had been reading in the American press circumstantial accounts of the appointment of one Red after another to high places in Prague, right under the noses of Eduard Benes and Jan Masaryk, who were certainly no Communists, but men of the 19th-century liberal-democratic tradition.

I expressed to my Czech friends my concern for Czechoslovakia. They laughed me to scorn: "That can't happen to us. We Czechs are tough." I was also amazed at their ignorance of what was going on in their own country.

In 1948, the internal revolution was complete. The Reds in the departments of state simply announced they were taking over everything, including the army. That was that. The fate of my Czech friends I have never learned. And Czechoslovakia lost its previous hyphen.

The analogy with Egypt, Syria and Jordan may not be complete, but it is suggestive. Given time, it could be complete. The Egyptians and Syrians seem just as confident as were the Czechs that they can use the Soviets and not be used by them. They still do not know their Soviets. Does Nehru, by the way?

WILFRID PARSONS

## Underscorings

DESPITE WHAT Most Rev. John Ruth, C.S.S.C., Vicar Apostolic of Central Norway, calls incredible obstacles of prejudice and misconception, the Catholic faith registers steady progress in the Scandinavian countries. Abundant information on the state of the Church in these lands is contained in the 36-page annual *Bulletin* recently issued by St. Ansgar's Scandinavian League, 40 West 13th St., New York 11. Individual copies sent gratis. The league also supplies special information for prospective tourists.

► **PARTICULARLY SIGNIFICANT** in the Scandinavian revival of Catholicism is the greatly increased cooperation between the Catholics of the northern countries. Scholars and students from Denmark, Finland, Norway and Sweden have joined in meetings sponsored by the Dominican Fathers. In Sweden the number of distinguished intellectual

converts to Catholicism is steadily increasing.

► **THE KNIGHTS OF COLUMBUS** have presented to the hierarchy of Bolivia a large two-color rotary web press and a five-color cover and insert press. Together with auxiliary equipment the gift is valued at some \$350,000.

► **"AMERICAN JESUITS IN CHINA,"** an organization with headquarters in San Francisco, has produced a film, *Formosa, Isle of Destiny*, illustrating the work of the missionaries in that island. In 16-mm color film, it runs 30 minutes. Available to interested groups (284 Stanyan St. San Francisco, 18).

► **A NEW EASTERN RITE DIOCESE** was inaugurated Dec. 15 with the installation by the Apostolic Delegate, Archbishop Amleto G. Cicognani, of Bishop Ambrose Senyshyn, O.S.B.M.,

as Apostolic Exarch of Stamford, Conn. Bishop Senyshyn had previously been Auxiliary to Bishop Constantine Bohachevsky of the Ukrainian Greek Catholic Exarchy of Philadelphia. His new diocese consists of 50 parishes in New England and New York detached from the Philadelphia Exarchy.

► **ROBERT J. KEYSERLINGK** has resigned as publisher and editor of the *Ensign*, national Canadian Catholic bi-weekly, and as president of the Campaign Press. Mr. Keyserlingk, whose resignation was announced Dec. 3, founded the *Ensign* in 1948. Previously he had worked for 20 years with the British United Press.

► **DENNIS V. MORAN** of Tucson, Ariz., who studied at the University of Notre Dame and St. Michael's College, Winooski Park, Vt., is among the 32 American winners of Rhodes Scholarships who will enter Oxford University next fall.

C. K.



# Editorials

## Long Look Backward—and Ahead to 1957

The old year is about to run out. This holiday season, when we salute one another with good wishes for the year ahead, is an appropriate time to turn back to the twelve months of the dying year and make some appraisals.

This has surely been an eventful year. It was a year of bumper prosperity at home, and of both a hot and cold war abroad. Bulganin and Khrushchev toured the East and West, were feted in New Delhi and heckled in Oxford. The guided-missile program really got under way in 1956. We debated the H-bomb and the perils of nuclear fallout. In the smoldering Middle East, Colonel Nasser seized the Suez Canal. President Eisenhower's thumping re-election coincided with the invasion of Egypt and the horrible rape of Hungary. Refugees from Hungary swamped Austria. Our airlift began. Nato was shaken and then, as the year ended, it was being painfully repaired.

### THE YEAR OF HUNGARY

Many of the events of 1956 will gradually fade into the general background of our times. But 1956 will never be forgotten as the year of Hungary and her dauntless stand against oppression, the year when her brave people, often only with bare hands or with stones, flung themselves at Soviet tanks in an effort to be freed from Red slavery. We shall remember 1956, too, as the year when we could do nothing to help them in their travail. Resolutions were debated and passed, it is true. We and all the free world condemned Russian intervention. But Nato, during its recent deliberations in Paris, carefully underscored the fact that it did not contemplate the use of force to help liberate the Hungarians and the other trapped peoples of Eastern Europe.

In our year-end, backward-looking mood, while the fateful year 1956 is still with us, let us recall that this is the five-hundredth anniversary of the historic battle in which, during July, 1456, the flood of Eastern invaders was turned back by Christian forces under John Hunyadi at the siege of Belgrade. Here Mohammed II, conqueror of Constantinople, pushing forward his plans for the conquest of Hungary, met the forces of Christendom and was routed with crippling losses. Directing the crusade against him was Pope Callistus III, who established that year the Feast of the Transfiguration of Our Lord (August 6) in memory of that victory. [See "Bastion of the West," by István Barankovics, *AM.* 9/22, p. 589.]

Later the Muslim army returned in force. Callistus died. Pope Pius II succeeded him. This brave Renaissance Pope, personally directing the crusade against

the Turks, addressed the Christian world on October 22, 1463 in words which carry a profoundly haunting echo for those who read them today:

Think of your hopeless brethren, groaning in captivity among the Turks or living in daily dread of it. As you are men, let humanity prompt you. . . . As you are Christians, obey the gospel and love your neighbor as yourself. . . . The like fate is hanging over yourselves; if you will not help those who live between you and the enemy, those still further away will forsake you when your own hour arrives. . . . The ruin of the emperors of Constantinople and Trebizond, of the kings of Bosnia and Rascia and the others, all overpowered one after the other, prove how disastrous it is to stand still and do nothing.

How radically we have changed our tune in the space of five centuries. Today the invader must apparently go unpunished. In fact, we are at pains to assure him that force will not be used against him. Why?

Today Soviet forces greatly outnumber those of the free West. A war, if kindled now by Nato's intervention in Hungary or East Germany, could not be restrained within the bounds of a localized police action. It would inevitably produce a universal war of extinction. On December 16 Gen. Alfred M. Gruenther, who knows what he is talking about when he discusses the resources of Nato, said that if war comes, the West would certainly be forced to use nuclear weapons in order to offset the superiority of Soviet military strength. Russia, of course, would use them too. No one can now dream what horrors a war of this kind would unleash on Europe and the rest of the world. Therefore, no one, at least in the West, is willing to initiate the crusade which would touch off such a global conflagration.

How about the Soviets? What do they plan? This is the great unanswered question which faces us as we leave 1956 behind and turn to face the fortunes of a new year. Are the Russians able and willing to risk war? At the moment we are obviously apprehensive that this might be the case. It does not require too sensitive an eye to discern, behind our temperate paper-resolutions at the Nato meeting, the clear outlines of what responsible statesmen today dread most, namely, that the bravoes of the Soviet ruling clique, rattled by the revolt of their satellites, might choose this moment of their acute embarrassment to plunge the world into nuclear war. The heroic stand of Pope Pius II five centuries ago is evidently not a feasible posture today. We are dealing, in this dark age of 1956, with potential madmen in the Kremlin. It is the thankless task of our statesmen and diplomatists to have to confront this problem in 1957.



# Mr. Nehru's Visit to Washington

Events in the Middle East and Hungary gave a rare timeliness to the December 16 arrival of Jawaharlal Nehru in Washington. From the Indian point of view the Prime Minister arrived in an atmosphere encouragingly different from that of his previous state visit in 1949. As a result of the U. S. stand on the Anglo-French invasion of Egypt, the newly independent nations of Asia had begun to shed their suspicions of us. In his nation-wide television broadcast on December 18, Mr. Nehru underscored the impact which our policy has made throughout Asia.

As for the United States, the invitation to the Indian Prime Minister and the unique reception accorded him by President Eisenhower were proof enough that we are willing to give Mr. Nehru a hearing. There is something to be said for a nation such as India holding aloof from power blocs and being prepared, by its lack of commitments to any one country, to exercise a certain moral influence in the affairs of men.

But precisely there is the rub. In the past India has not always seemed impartial in the exercise of that moral influence. Her hesitant and belated support of the UN condemnation of Soviet brutality in Hungary deeply shocked the American people. It was hard to

square India's voting record on this question in the UN with a statement made by Mr. Nehru during his last visit to the United States. "We do not propose," he said at that time, "to acquiesce in any challenge to man's freedom, from whatever quarter it may come." These sentiments Americans can understand. What they cannot understand is that India's actions have so often seemed to belie that pledge.

We can hope, however, that Mr. Nehru's visit to Washington has contributed no small amount to enlighten him concerning what really happened in Hungary. In his broadcast he coupled the "tragedies" of Egypt and Hungary. "Peace and freedom," he went on, "have become indivisible and the world cannot continue for long partly free and partly subject."

India is a nation of great influence in Asia. The United States would be making an immense mistake were it to underestimate the role that country is destined to play in shaping the future of millions of Asians. If, therefore, Mr. Nehru's visit has brought the convictions of the Indian leader closer to our own, it will have proved worth while. May we suggest that an invitation to Egypt's President Nasser might help bring about a just solution to the Suez crisis?

## The Production Code and *Baby Doll*

The Movie Production Code of 1930, to which most major film companies voluntarily subscribe as a guide to the moral quality of their films, has been revised. The new Code has "streamlined" the old one. Its wording is more concise; its order more "logical." Some themes hitherto banned (narcotics, abortion, prostitution, kidnaping of children) are now permitted, though their use is to be discouraged and their treatment is to be regulated by discretion and good taste. If this is a relaxation, there are other provision in the new Code which tighten up restrictions. Such, for example, are taboos on any treatment of "mercy killing," and more explicit language in sections dealing with murder, brutality, sexual promiscuity and so on.

Tentatively happy as we are about the new Code's hewing to standards of morality, we cannot help asking what this or any code means in practice. *Baby Doll* was given the seal of approval under the 1930 code. Consider these passages from the Code and parallel remarks in *Daily Variety* (November 26), a trade paper whose concern it is to push, not to censor, movies:

**Code**  
Vulgarity [the treatment of low, disgusting, unpleasant subjects] is limited in films in precisely the same way as

**Daily Variety**  
Plays off against a sleazy, dirty, depressing background . . . Ugly cruelty—sometimes viciousness—comes across

**Code**  
in decent groups of men and women by the dictates of good taste and civilized usage.  
Scenes of passion should not be . . . an added stimulus to the emotions of the audience . . . not explicit in action nor vivid in method.  
Obscenity should not be suggested by gesture, manner, etc.

**Daily Variety**  
with undiminished fury, glazed with the aura of decadence.  
Some of the "sexy" pix of the past seem like child's play [in comparison].  
Raw passions in the embrace. . .  
Some may violently object to it as thinly disguised smut.

The comparison could be continued. Even the *Daily Variety* account, which is trying to peddle the film as "rare screen art," is constrained to admit that "a lot of people will be wondering how *Baby Doll* got by the Code office in the first place."

There is small wonder, then, that New York's Cardinal Spellman, personally denouncing the film from the pulpit in St. Patrick's Cathedral, declared it "astonishing and deplorable" that this fetid movie got the approval of the Code. The new Code may indeed leave us some hope for the moral future of the films, but what can we hope for if the Code is not honestly and seriously applied?

# Must They Starve?

John L. Thomas

**A**CUTE ANXIETY, rising at times to hysteria, exists among some writers on population. "Cut the birth rate or starve," they tell the peoples of the Far East, Africa, the Middle East and Latin America. "Return to the small-sized family or suffer a reduction in your standard of living" is their warning to American couples "irresponsibly" prolonging the baby boom.

With the insistence of Old Testament prophets they gloomily predict: "Declining mortality and stable fertility cannot coexist within a finite universe." According to them, the human animal is rapidly breeding himself into a state of general starvation. As Julian Huxley, former director general of Unesco, melodramatically phrased it, "The urgency is indeed tremendous. The world is rapidly filling up."

Paradoxically, these shrill warnings emanate primarily from British and American writers, representatives of the two most highly industrialized nations of the world. At the World Population Conference held in Rome in 1954 the Russian scientists noted this fact. But they did not treat it as a paradox. Throughout the conference, they never lost an opportunity to denounce the proposals for population restriction as the last and most despicable device of American imperialism for destroying the vitality of the Asian people. After the delegates had listened to a Japanese doctor calmly state that because his country had been cut off from trade and emigration, it had enacted legislation which resulted in over one million legalized abortions and 33,000 sterilizations in the previous year, there were few serious thinkers who could ignore the Russian accusations.

Given the seriousness of population problems in some sections of the world, it is all the more unfortunate that clear thinking on the subject has been hindered by a group of writers whose obvious aim is to scare people. Long on prediction and short on facts, these global thinkers display no intellectual scruples about foretelling mankind's dire fate a hundred or several hundred years in advance. Adherents of this "cataclysm" school—I can think of no better name for it—insist that whatever the level to which technologies may advance, "sooner or later the increasing pressure of people on

subsistence will lead to the re-establishment of the forces of death, whether by general debility of the people or by famine and pestilence." They offer only one major remedy: reduce the number of births, and do this at once. Unless we quickly correct the ratio of population to productive land, we will reach "the point of no return."

Let it be stated at once that competent students of population and resources do not follow this cataclysmic approach. Mrs. I. A. Taeuber of the Office of Population Research, Princeton University, pointing to the "imponderables in the future of fertility," says: "To project present levels into the future is highly unrealistic." We may analyze what is possible, but "what will occur is subject to objective prediction neither in the individual countries nor in the world as a whole."

## PREDICTIONS DIFFICULT

Attempts to evaluate present estimates of future population are scarcely worth the effort. Though the regions of the world are interrelated, they are not characterized by unity. Just as the underlying causes of differential fertility are not the same in all countries, the trends of future fertility rates are also likely to be different in different countries. As European population expert Grzegorz Frumkin reminded the delegates at the World Population Conference, there is scant value in projections of the total population that merely extrapolate past trends and that cover countries for which no vital and social statistics whatever are available.

How do serious students size up the present population-resources problem? In the first place, they do not speak of the population problem, but of population problems. They are concerned over the prospects of specific population groups in definite areas and over a limited number of decades. Further, they do not see these problems as simple population-resources relationships. Most of the countries causing concern are economically underdeveloped and make scant use of their potential resources. Finally, they point out that population problems are not primarily economic, because economic factors do not directly determine population patterns. Economic factors make their impact felt on population only through social-psychological processes highly complex in their origin and operation.

It may clarify the dimensions of the problem if we review briefly the social, economic and population

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changes which have gone into the making of our present world situation. The process began in Western Europe about three centuries ago. It was characterized by a long and steady decline in mortality followed eventually by a continued decline in fertility. During this period, a huge increase in population resulted from the lag in the decline of fertility. For example, Europe's estimated 103 million people of 1650 increased to 593 million in 1950. At the same time, owing to substantial immigration, the estimated 10 million population of the Americas and Oceania in 1650 expanded to 343 million in 1950.

The pattern in Western industrialized nations seemed clear by the 'thirties of the present century. Mortality rates were low and the decline in fertility had continued to the point where the stabilization or decline of many national populations was in sight. Since then, fertility has risen considerably, while mortality rates have continued to decline slowly.

#### FURTHER GROWTH LIKELY

Meanwhile, the emerging of the two opposing camps of "capitalism" and "communism" has brought the situation of the vast peasant population vividly before the public mind. Broadly speaking, these populations have relatively high fertility and mortality rates. In other words, a high growth potential is characteristic of much of Africa and Asia, middle and tropical South America and most of the islands of the South Seas. It is to be noted that the people living in these areas comprise roughly two-thirds of the world's population today.

Stated in general terms, therefore, the dimensions of the problem shape up as follows. Almost two-thirds of the world's population is characterized by a relatively high growth potential owing to the fact that declining mortality rates have not yet been accompanied by falls in the birth rate. Continued reduction in mortality may be expected, since this can be rather easily achieved by the application of modern health techniques. Because reductions in mortality benefit principally the ages before midlife, it will mean a further population growth.

On the other hand, these regions are relatively underdeveloped economically. Though they may possess abundant natural resources, they must develop the productive factors which render these useful. This requires capital, organization and modern industrial "know how." The crucial question the experts are asking is: can these nations develop these prerequisites fast enough to keep pace with the demands of their rapidly increasing populations? There seems to be grave danger that production gains will lag behind the increased demands for subsistence. Thus there will be little opportunity for further development through capital savings and increased skills, to say nothing of a higher standard of living.

What solution do the experts propose? Opinions differ considerably, but two general approaches have emerged. The first places primary stress on checking the growth of population, principally through the dissemination of cheap, easily applicable and effective contraceptives. Its proponents consider the checking of

population growth as the necessary precondition for the development of productive resources and economic improvement. Unless fertility is quickly and drastically controlled, they assert, general modernization cannot occur. In that event, they say, we must face the possibility of sudden and widespread increases in mortality—through modern atomic warfare.

The second approach insists that the solution of population problems is entirely possible, because the resources at the command of society are clearly unlimited. Technological developments are proceeding at a constantly accelerating pace, leading to the discovery of new resources and a great increase of productive power. Since man is the most valuable productive agent, economic development and progress can best be promoted by so arranging our systems of production and distribution that they will create conditions favorable to population growth. As Professor Weir of the California Institute of Technology recently put it, "the critical limiting factor on the world's resources is not materials, energy or food, but brain power." And as the adherents of this second approach point out, the resources of brain power are inexhaustible.

It is well to note that both these approaches represent little more than hypotheses. They are based on certain assumptions about the future trends of fertility, mortality and migration in the underdeveloped regions, as well as about the interrelationships which exist between population changes, resources and economic development. We should examine these assumptions before evaluating the hypotheses built on them.

One fact that stands out clearly is our lack of reliable vital statistics upon which to base any reasoned judgment regarding the trend of fertility rates in the high-fertility regions. Unfortunately, the economically underdeveloped countries are also underdeveloped from the viewpoint of statistics. Even if we possessed reliable data, however, we could not predict what patterns these countries will follow in the future. All population authorities agree that we cannot simply project the past pattern of development in Western countries on to these highly diversified cultures.

Prof. Philip M. Hauser of the University of Chicago summarized the dimensions of our ignorance for the World Population Conference as follows. First, basic population data—statistics of the type derived from





censuses, sample surveys and birth-and-death registration systems—are entirely inadequate for most of the world's population. Second, demographic theory is oversimplified and often obsolete. Third, we have only a limited ability to predict the specific consequences that particular economic or social changes will have on the population pattern, and even less ability to make predictions in the opposite direction. Fourth, we have hardly begun to use such limited predictive knowledge as we do have to trace a sequence of interrelated demographic, social and economic changes. Finally, we are particularly ill-equipped to provide policy-makers and administrators with an adequate factual basis for social engineering purposes.

Closely related to our ignorance of demographic facts is our ignorance of present standards of consumption. We have been treated to some highly questionable guesses in this matter. For example, Lord John Boyd Orr, the first director of the UN Food and Agriculture Organization, wrote in 1950: "A lifetime of malnutrition and actual hunger is the lot of at least two-thirds of mankind." The same refrain was echoed by Josué de Castro, chairman of the executive council of the FAO, in his book *The Geography of Hunger*. A careful reading of these texts indicates that the authors draw no precise distinction between hunger and malnourishment. Indeed, they insist on using the loaded word *hunger* to cover both what the League of Nations' nutritional experts during the 1930's termed "undernourishment" and what is today termed "malnourishment," a particular vitamin or mineral deficiency. This fact lends some support to the observation of a contributor to the London *Economist* that the FAO is a permanent institution devoted to proving that there is not enough food in the world to go around, and that with the growth of populations this will get worse.

Very early in its career, the FAO wisely set out to estimate the incidence of world hunger. Its method of demonstrating if and where hunger exists was to estimate per-capita calorie requirements and to compare these with the estimated per-capita daily calorie consumption in various nations during the five-year period 1934-38. According to figures published in 1952, in 19 of the 42 nations for which data were available, the daily per-capita calorie consumption fell, on the average for a five-year period, below the daily per-capita requirements.

We may well be skeptical about such listings. In the first place, how were computations of the daily per-capita calorie consumption over a five-year period made for such areas as Portugal, India, Mexico and the regions of Africa and South America? Second, how are daily per-capita calorie requirements estimated? According to Merrill K. Bennett, director of the Food Research Institute at Stanford University, no satisfactory evidence of malnour-



ishment is provided by a nutritional survey

... which, after ascertaining what the surveyed sample population purchases or eats, compares this with standards or allowances concerning what hypothetical people ought to eat, leading to conclusions that malnutrition must exist in the surveyed population if it does not ingest what is recommended for somebody else (*The World's Food*, 1954, pp. 205-206).

In the present state of our ignorance, it would seem the part of prudence to proceed cautiously in recommending population policies for various nations. One conclusion is clear: there is nothing in the information we now possess which should lead us to believe that there is no hope for the world short of drastic limitation of the birth rate.

On the other hand, there appears no solid basis for undue optimism. World population problems are serious and the manner in which they are solved will be of great significance for world peace. However, if the past history of mankind means anything, we have the assurance that we can solve our population problems within the framework of the moral law if we earnestly try.

#### TEST CASE: INDIA

Since the case of India is frequently cited as an example of hunger and population "explosion," it may be well to look into the facts. First, its estimated rate of growth since 1921 has not been exceptionally high. Second, its resources remain relatively underdeveloped. Recent experiments in India with the Japanese methods for raising rice have increased production threefold. American agricultural experts have shown Indian farmers that they can increase their yields by 50 per cent.

Further, the Live Stock Census of 1945 states that there were 137 million cattle, 40 million buffaloes and 37 million sheep and goats in India. It is generally admitted that about the only thing Indian cattle do not lack is numbers. Half-starved and diseased, they cost more than their upkeep. There is no reason why this huge supply of animals cannot be made more productive. Finally, the present distribution of land is such that exploitation is rife and full production impeded.

A final word concerning the Catholic position on population problems. Following the basic principle that the order of reason is based on the order of nature, the Church has always insisted on control, but control of the reproductive drive, not control (more properly, destruction) of the consequences of the reproductive act freely performed. Indeed, the Church insists that the control of man's basic drives constitutes the necessary precondition for personal development and for all social life. To exclude the sexual drive from control is to deprive it of its human meaning and to admit that man is incapable of self-mastery. Population problems can be solved if man uses science for production rather than destruction. But this implies the application of the very self-control which most modern programs are openly rejecting. In this connection, the great Indian leader Mahatma Gandhi remarked: "It was reserved for our generation to glorify vice by calling it virtue."

# Crossroads in Guatemala

Paul S. Lietz



THE ARCHBISHOP OF GUATEMALA greeted me cordially. He was tall for a Guatemalan, slim and with the angular features of the Spaniard. He spoke slowly and precisely in immaculate Spanish as he patiently answered my questions about the problems of his Church. Archbishop Rossell y Arellano was the man who had sought out occasions to oppose in most vigorous terms the Communist Government in Guatemala, and whose personal bravery in the face of Red threats was an example to others to defy the conspiracy.

The Communists have been ousted from power in Guatemala, but the Church still finds itself beset by formidable enemies. These are the traditional foes of the Church in Guatemala. They would like to turn the clock back to the 19th century, when the Church was despoiled of its resources, its religious orders banished, its schools and seminaries closed and its activity restricted to the efforts of a handful of clergy who found themselves unable to minister even to the basic spiritual needs of their vast flock.

That condition stands today. Currently there are less than three hundred priests working among a population of three million. Yet there are those in high Government places who would keep the Church as it is, who reject its claim to educate, to own property or have a corporate existence, to have a moral and cultural influence upon Guatemalan life.

There is still the ultra-conservative, anti-clerical Guatemalan man of property who insists that what he does with his worldly goods is his own business, who has scarcely been sufficiently frightened by the Communists to take another look at himself. His sense of what he should do for his workers, for the State or for the Church is largely conditioned by that fear, and he is a powerful influence for what he calls "liberalism" in the new Government of Castillo Armas. To such a person "separation of Church and State," as we understand the terms in the United States, where the Church can operate freely, would be intolerable. Traditionally in Guatemala the formula has meant total control of the Church by the State. Against these current adversaries the Archbishop has used two weapons, his

own vigorous pastoral letters delineating the issues and a struggle to vitalize a broad plan of Catholic education.

He has won a tentative victory. In the 1956 Constitution the Church has acquired juridical personality and, consequently, the protection of the law (Art. 50). It can now legally own property for churches, schools and welfare institutions for the first time since the confiscations of the last century. Moreover, religious instruction is permitted in the public schools at the option of the students (Art. 97). Whether these are to be more than paper grants remains to be seen. Words, even printed words, and deeds are sometimes far apart in Guatemala. The new President, Castillo Armas, is obviously a man of good will toward the Church, but he may find himself powerless to resist the ancient enemies of the Church, in the interplay of forces struggling for position in his Government.

## TWO STRATA

There are, roughly speaking, two worlds in Guatemala. The world of the Ladino is the world of the tradesman, the shopkeeper, the petty landowner who lives by his wits and by the labor of the Indian, whom he sometimes crudely exploits and despises. The other is the poverty-ridden world of the Indian, who knows or cares little about progress or politics, government or business. The Indian lives in his *patria chica*, his dress, his food, his language and his religion in conformity with his tribal custom. He may leave for months to work on a coffee *fincas*, to serve in the army, to sell his pottery or his textiles, but he always returns, generally the worse for his experience, to the shelter of his people and to his beloved mountains.

In the long line of Liberal dictatorships since 1876, the Indian was habitually exploited by the upper classes and ignored by the Government. But times have changed. Today he is the object of special attention as the Government tries to eliminate the isolation of the Indian and build a truly national state. In the public schools he is taught Spanish, hygiene, agriculture and patriotism. He is urged to abandon tribal dress, which is the chief mark of his class, but there is a long road to be traveled and the Indian resists mightily.

Much has been written about the intensely religious outlook of the Indian. Modern materialism has no hold upon him, but is he a Catholic? Rarely does he go un-

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baptized. A child is not accepted into the family until he has become also a child of God. But thereafter he follows tribal patterns of worship and the practices of the confraternities that in the long absences of the padre have maintained their paganism or developed their own peculiar devotions. Proper worship of God and the veneration of His saints is mingled with the worship of ancestors and the forces of nature. The system prevails through lack of proper instruction and because of the vested interests of the *chimanos* or medicine men, who exploit the Indian's credulous and fearful nature.

At Chichicastenango, where the tourist is encouraged to rub elbows with the natives, the situation is strikingly apparent. On the front steps of the great white church of Santo Tomás the visitor is dazzled by the cloying odor of burning incense scattered in heavy clouds by vigorous censer bearers, who tirelessly replenish their fires from a ceremonial flame. Inside, the nave of the church, clear of pews, is given an eerie light by the candles planted spluttering on the floor in circular convolutions, and the only sound is the muttered prayers of fifty or more shadowy figures kneeling in their ritual idolatries. There is relief for the visitor only in the sight of the sanctuary, where the light proclaims that God is there also with his Indians.

The sight is fearfully depressing. On reflection, however, the striking fact is not that these Indians have so little but that they have so much of the practice of the Catholic faith. Infants are baptized, contraceptives banned, immorality condemned, Church feasts observed and Catholic customs followed in death. This much is their heritage after years of attrition, when they were left with little or no contact with the teaching or ministrations of the clergy. The Maryknoll Fathers, who have worked in Guatemala since 1943, are eloquent in praise of the deep spirituality of the Indian. They find it difficult to skim away the accumulated superstitions, but once this is accomplished there emerges a Catholic who at times assumes heroic stature in the practice of his faith and who will endure the most amazing hardships in the performance of his religious duties.

As the Archbishop emphasized in his interview, the



basic need in Guatemala is a teaching clergy. At present there is less than one priest for every thirty thousand people. These must administer the sacraments, run schools and seminaries, do hospital work and care for the sick poor in clinics and dispensaries. Most of these are members of religious orders and have been recruited a broad—

Spanish, Italians, Belgians, Dutch and Americans. Efforts to get more are continuing, but the situation is hardly encouraging. In the diocese of Sololá, where there are 383,000 people scattered over eight thousand square miles, there are only eleven priests. Even with the relaxation of the religious laws, there are only 32 seminarians studying for the priesthood in the country and but 86 secular priests in its eight dioceses.

Most of the vocations come from the poorer families; in all classes serious obstacles are placed in the way of a son who may wish to become a priest. Writing in a parish leaflet recently, Rev. Gabriel González, C.M., said: "The rich have a mark of zero in the matter of religious vocations; for them to have a son dedicate himself to the priesthood is regarded virtually as a fraud committed upon the family fortune and upon its social standing." This attitude among the upper classes of society is another mark of the lack of training in proper values and of the need for education in the responsibility of Catholics to their fellow men outside the tight family circle in which they live.

#### PROTESTANT INVASION

Absolute religious freedom under the Constitution gives encouragement to a variety of Protestant sects in Guatemala. Opinions differ as to their success, but with an abundance of funds, principally from the United States, there is evidence of their activity everywhere along the tourist trail. In the vacuum created by the lack of Catholic training and in an atmosphere hardly compatible with a vigorous Catholic intellectual life, the Protestants are working diligently at every level. Among the Indians they establish mission posts, schools for native preachers, dispensaries and clinics. They distribute pamphlets and use loud-speakers and sound trucks to attract literate and non-literate alike. Baptists, Pentecostals, Adventists, Evangelicals, Jehovah's Witnesses and even disciples of Bahai outnumber the Catholic clergy in some villages four to one.

Around the volcanic shores of Lake Atitlán are clustered a number of Indian towns. In most of them can be found one or more U.S.-supported Protestant chapels. According to Catholic sources, there are over 870 Protestants of various denominations in the principal villages about the lake, a figure sufficiently large to indicate that the sects are making some headway. This compares with about 4,500 Catholics and 1,500 who do not attend church.

In the village of Panajachel with a population of about 2,500, almost all Indians, the author made a brief case study supported by some official statistics. Along the road to the village square is a chapel of the Evangelicals, whose pastor comes from Houston. Atop the roof is a loudspeaker beamed toward the village a quarter-mile distant, and the sounds of the service can be heard not once but twice as they echo from the surrounding hills. A close inspection one evening revealed about fifty worshipers and an equal number of curious spectators outside peering through the windows and open door. The pastor's home overshadows the church

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and is a fine ranch-type dwelling with a built-in two-car garage, one stall for the boat. Farther along the road is the Robinson Bible Institute established by the Central American Mission, which has its headquarters in Dallas. A young Guatemalan offered the information that the school had been operating since 1928 and now representatives of four different tribes were studying there for the ministry.

It was a shock to pick up a pamphlet in the vicinity of the Dallas mission containing the testimony of an ex-priest on his reasons for denying his faith. His arguments were couched in terms of his final rejection of the sacraments, confession especially, the authority of Rome and other dogmas. The leaflet had no reference to local paganism; it was a frontal attack upon Catholicism. It would be interesting to know where the dollars for such propaganda came from—and if they were appropriated for this purpose or to convert the heathen.

The final stop along the road is the great 18th-century Catholic church just off the main square. At present half of the roof has collapsed, leaving the nave almost to the transept to the mercy of the elements. Statuary, pieces of heavy carved furniture and other relics of the past are stacked against the walls. The main altar bears signs of some of the Indian rites. Only the little side chapel is carefully and beautifully kept. In this

parish a single Carmelite priest struggles to be all things to his numerous flock and depends upon the pennies of his Indians for his livelihood.

Statistics do not favor Catholicism in Guatemala. Until the last few years the Church's influence has been in a long decline among all classes of society. At present a turning point seems to have been reached and there is hope for the future. It lies principally in bringing back Christian education to the people and Christian influence in the state, in integrating the Indian ultimately in a Christian society in terms of equity and justice. Progress is being made. In Guatemala City a Jesuit school for boys, in existence only four years, has over four hundred students. Five other *colegios* are operated by the diocese, the Salesians and the Franciscans. The Carmelite, Vincentian, Salesian and Maryknoll Sisters have schools. Two normal schools are operating under Catholic auspices. In the provinces there are many signs of vigor. The excellent clinic of the Spanish Sacred Heart Fathers at Chichicastenango and the Christian Indian communities of the Maryknoll priests in the province of Huehuetenango are worthy of special mention. Finally, hope lies in the vigorous leadership of Guatemala's archbishop, who is striving to bring Guatemalans of all classes to a sympathetic and vital understanding of Catholic concepts of society.

## The Animals' Carol

The night Our Blessed Lord was born  
the animals were told,  
all creatures that the Lord called good  
in Eden's yard of old.

The squirrels came from the highest trees,  
the chipmunks from their holes,  
and from dark tunnels underground  
padded the velvet moles.

A lizard came with jeweled skin,  
a snail with silver track,  
and slow the solemn tortoise  
with his house upon his back,

an elk with antlers for a crown,  
a bear from lands of snow,  
a striped tiger from the south  
where jungle rivers flow,

and many birds that quack and caw  
and gabble in the air,  
and many purring pussycats  
that into nothing stare,

and noisy, corkscrew piglets,  
and little crooked goats,  
and all the fleet and flying birds  
with music in their throats

came running to the stable  
on hoof and paw and wing  
to see the holy Christ Child,  
to hear the angels sing

of all the songs the earth has heard  
the sweetest song to them  
when voices in the shining air  
cried over Bethlehem:

"All creatures of the earth and sky,  
live things the Lord has made,  
arise and praise Our Lady's Child  
here in the manger laid."

Then each one marveled in his way  
and praised as well he might  
of all the sights the earth has seen  
this one most blessed sight

then back returned to his own place,  
unnoticed by the crowd  
of shepherds breathless from the hills,  
of kings in wonder bowed.

So now, good Christians, all rejoice  
Upon this blessed night,  
and praise the Lord all living things  
He made for His delight!

SISTER MARIS STELLA

# QUEBEC

## LETTER

THE FOURTH ANNUAL Stratford Festival has rung its curtain down, leaving with its vast audience a sense of solid achievement and a pledge for a bright future. This year the Festival promoted, besides its Shakespearean drama, three farces of Molière (*Le Mariage Forcé*, *Sganarelle* and *La Jalousie du Barbouillé*) staged by French-Canadian players, a music festival featuring one-act or chamber opera, orchestra, chorus and modern jazz. It also included a film program showing the best films internationally of the past few years, including a few new ones; a theatre, art and book exhibit embracing a première showing of modern paintings by Tchelitchev and Leslie Hurry; a history of the theatre, graphic art and a Canadian-books display.

We can readily see, then, the aim of the Stratford Festival: the promotion of the arts in Canada, an idea picked up from the famous Massey Commission and its *Report on the Arts, Letters and Sciences in Canada*. The Festival's major contribution thus far has undoubtedly been its drama, and this year with the addition of the Molière selections by Le Théâtre du Nouveau Monde from Montreal, the drama has taken on a particularly Canadian flavor. The French-Canadian actors made a tremendous hit at Stratford with their rollicking presentation of Molière, and all the critics joined in acclaiming their efforts a triumph for French Canada.

This French-Canadian group had staged these same farces a year ago at a Paris festival and stirred up much enthusiasm even in the world capital of French theatre. Jean Gascon, the director Jean-Louis Rioux, the imitable funny-man Guy Hoffman, and others, trained in France and Montreal, may well be proud of their scintillating performances.

Le Théâtre du Nouveau Monde gave only four matinees of Molière and, since Shakespeare still is the main dramatic offering, this year *Henry V* and *The Merry Wives of Windsor*. Of course, *Henry V* was by far the more popular and more successful. Christopher Plummer, in the role of Henry, carried this play nicely. Born in Montreal, Mr. Plummer has seen a good deal of action in the United States, having played with Katherine Cornell in *The Constant Wife* and *The Dark Is Light Enough* and having scored a success in his recent role as Earl of Warwick in the Broadway production of Jean Anouilh's *The Lark*. Mr. Plummer is also no stranger to Shakespeare, for he played Mark Antony in *Julius Caesar* and Ferdinand in *The Tempest* at the Stratford Festival in Connecticut. Next summer the Stratford Company proposes to do *Hamlet*. Mr. Plummer will play the lead.

FR. ANGUS MACDOUGALL, S.J. is professor of classics at the Jesuit Novitiate, Guelph, Ontario.

An unusual and, for me (and many of the critics, so I see), a brilliant addition to the presentation of *Henry V* was the use of French-Canadian actors, mostly from Le Théâtre du Nouveau Monde, in the roles of King Charles, nobles and women of the French court. The contrast that Shakespeare had in mind in his composition stood out boldly in the Gallic poise, tenseness and movements of the body, often rapier-like and so un-Anglo-Saxon.

Gratien Gélinas, in particular, enacted superbly the role of King Charles VI of France and Ginette Létondal made a very beautiful and bewitching Katherine. One of the really delightful and particularly crowd-catching scenes was the French court scene where Alice (Germaine Giroux) so amusingly tries to teach Princess Katherine a bit of English. This short but remarkable interlude had a French breathlessness and dash that simply electrified the audience. Shakespeare himself would have found the happy merger of English and French the fulfilment of his artistic purpose.

Now to turn for a moment to *The Merry Wives of Windsor*, a commissioned play, so the critics say, with a different kind of Falstaff and, like Falstaff, rather amorphous. A slap-bang, elephantine thing, this play, with former Old Vic hand Douglas Campbell as Falstaff, was flung about by the company for all it was worth. Newcomer Pauline Jameson, also an Old Vic product, gave a rattling good performance as Mistress Page. She has a magnificent voice and every word she said could be heard. We hope she will linger a while at Stratford. Gratien Gélinas played Doctor Caius to perfection and had appreciative audiences practically eating out of his hand.

### SUMMING UP

The Stratford group prolonged their season this year. At the close of the nine-week summer session, the company took off for the Edinburgh Festival with its *Henry V* and an earlier success, *Oedipus Rex*. Practically all the overseas critics gave a fine reception to the Canadian productions. They had high praise for the vigor and zest, the sustained enthusiasm of actors and action. Some found the pace of language too fast, trying as it did to keep up with the cracking pace set. Christopher Plummer, Gratien Gélinas and Ginette Létondal won generous plaudits for their sparkling performances in *Henry V*.

All in all, the Festival enjoyed a very successful year. In store for next year's audiences, besides *Hamlet*, is the finished theatre. At present only the foundation, stage and tiers of seats have a fixed abode. Roof, walls and so on are of canvas—a good temporary solution, but it is somewhat disconcerting to hear a long-drawn-out train whistle during a solemn bit of Shakespeare. However, new construction will bring welcome sound-proofing, air-conditioning, additional backstage area, new lounges, walks and increased seating space. A new gallery will raise the total seating capacity to roughly 2,200. The architects claim that in the enlarged and finished theatre the farthest seat will be only sixty-four feet from the stage.

ANGUS J. MACDOUGALL

# BOOKS

## What To Do When the Chips Are Down

### EMERGENCY DISPUTES AND NATIONAL POLICY

Edited by Irving Bernstein, Harold L. Enarson and R. W. Fleming. Harper. 271p. \$3.50

In a democratic society there is really no solution for emergency labor disputes. There is no formula, that is, which can be counted on to resolve all disputes endangering the health and safety of millions of people. If there were, it would have been discovered long ago; for since World War II few problems in industrial relations have received more attention from scholars and legislators than this one. This symposium, to which 15 authorities contributed, is merely the latest evidence of the great and continuing interest in the question.

It is scarcely necessary to observe that this interest is not academic. Though in recent years emergency disputes have been happily rare, the growing concentration in industry, the spread of unions and the constant widening of the geographical area covered by labor-management agreements are multiplying the possibilities of such disputes. So is the increasing complexity of the economy, which accentuates the effects of every large-scale dispute.

As in most symposia, this one is not without some overlapping and disagreement. The editors risked these defects in order to give the contributors the widest possible freedom. Their gamble paid off. Despite conflicting viewpoints and occasional repetition, these 15 essays brilliantly illuminate every aspect of the emergency dispute. On putting the book down, one has the feeling that there is really no more to be said on the subject.

For this editorial success the reason lies partly in the judicious selection of contributors and partly in the way the topic was broken down. The first third of the book concentrates on defining an emergency dispute—a more difficult job than is sometimes realized. The second examines the American experience under the emergency-dispute clauses of the Taft-Hartley Act. The final section attempts to identify the elements of a successful national policy for dealing with these disputes.

Since the editors did not impose a viewpoint on the contributors, the book

has no concluding chapter. To supply this lack, the editors incorporate in their introduction a number of generalizations that most of the contributors (in the editors' judgment) would accept. Among these is the capital point that no policy for handling emergency disputes will be effective unless it is flexible and many-sided. It is precisely the absence of such flexibility and variety in the Taft-Hartley Act that exposes it to so much criticism. It is the reason also why on occasion the President has chosen to bypass Taft-Hartley for some other approach.

If the busy reader has time for only one of these essays, he would perhaps find Archibald Cox's "Seizure in Emergency Disputes" the most rewarding. If, in addition to being busy, the reader is inclined as well to be impatient with fallible labor and management, he might profitably ponder these wise words of the Harvard professor:

Without the strike or fear of a strike there would be few risks in disagreement. For this reason those who ask complete security against strikes would *pro tanto* abolish collective bargaining and substitute government regulation of wages, hours and other terms and conditions of employment. Those who wish to preserve free collective bargaining in essential industries must be prepared to pay for their freedom in the currency of strikes, economic loss and human suffering (p. 234).

The book contains a summary of the 12 cases—between 1947 and 1954—in which resort was had to the emergency provisions of Taft-Hartley. The summary was prepared by Charles M. Rehm of the Federal Mediation and Conciliation Service. BENJAMIN L. MASSE

### Lepanto's Hero

#### THE LAST CRUSADER

By Louis de Wohl. Lippincott. 448p. \$3.95

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Don Juan of Austria. The youngest (and bastard) son of the great Emperor Charles V, Juan was reared in seclusion, then acknowledged by his half-brother, King Philip of Spain, and, when still in his early twenties, assigned to put down the Morisco revolt before being named commander-in-chief of the mighty fleet sent against the Turks at Lepanto in 1571.

Don Juan's career makes a thunderingly fine story, and one gathers that its recounting by Mr. de Wohl is based on sound research. Beginning on a low key with the childhood and youth shadowed by ambiguity as to the future, the tale picks up speed midway and rushes on to the almost unbearable tension of the campaign which ended at Lepanto with its astoundingly complete victory over the Turks and their Algerine allies. Inevitably, Juan is pictured as a hero of heroes, motivated by the highest ideals and filled with the holiest thoughts; and yet one does not feel that he is an inhuman angel or that the characterization is overdone.

The description of the battle at Lepanto is tremendous; one has the feeling

of being present on the deck of the flagship. Almost as effective are the chapters dealing with Juan's retreat at the Del Abrojo monastery, and the wise

WILLIAM D. HOYT, JR. is associate professor of history at Loyola College, Baltimore.

REV. HARRY J. SIEVERS, S.J., author of the definitive biography of Pres. Benjamin Harrison (Regnery), is professor of history at Bellarmine College, Plattsburgh, N. Y.

words of Fray Juan de Calahorra seem to contain advice for those seeking serenity and self-control. The sketches of other prominent persons—King Philip, Prince Carlos, Don Luiz Quixada, the Prince of Eboli—serve to fill out the broad canvas of the period. Don Juan's romance with young Maria de Mendoza is handled with delicacy and feeling.

This book can be recommended without reservation for readers interested in

learning more about one of the Church's most stirring episodes. It has all the qualities which appeal: action and romance, as well as historical veracity. The Catholic Book Club provides its members with some exciting reading by offering them this for their January selection.

WILLIAM D. HOYT JR.

## Civil-War Thriller

**WILD TRAIN: The Story of the Andrews Raiders**

By Charles O'Neill. Random House. 472p. \$6

Former newspaperman and novelist Charles O'Neill has turned historian with a vengeance, and his Civil War documentary *Wild Train* is a good bet for non-fiction honors in 1957. As an authentic, swift-paced and suspenseful narrative, this historical recreation is admirable.

Easily surpassing Disney's recently fictionalized film treatment of the same narrative, *The Great Locomotive Chase*, O'Neill reveals the full story behind Andrews, his band of Buckeyes and their secret mission in the heart of the South. The tale starts under a full head of steam and never loses momentum—a monument to the author's artistry.

The War between the States was the first railroad war, and the South had no other communications of consequence. In 1862 this prompted European-born, large and well proportioned J. J. Andrews to hatch a scheme for stealing behind enemy lines. He got approval for his mission, stealthily guided 23 Ohioans to Marietta, Ga., where these raiders were to steal "The General," a prize locomotive operating on the South's Western and Atlantic Road.

With amazing deception the Yanks slipped through Rebel lines and in disguise captured "The General" and made an eighty-six mile run northwards with determined and resourceful Southern railroaders in hot pursuit. The race against fantastic odds was lost; Andrews and his men burned no bridges; the secret mission failed.

But this is only half of the story. The absorbing details of capture, astonishing prison breaks and recapture, mock court-martials, the noose for eight (including Andrews), and final escape for the remaining raiders vibrate on each page of this masterly and scholarly work. For eight came a reward "over the Jordan"; for the survivors came the first

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There is an aftermath, though not an anticlimax. Did one raider turn state's evidence and so send eight comrades to the gallows? The accused denied it; other confrères affirmed it. The reader, however, can sit in first-hand judgment himself, sift the evidence, and perhaps work out the answer to one of the most intriguing mysteries in the annals of American military history.

HARRY J. SIEVERS

## THE WORD

*It was while they were still there that the time came for her delivery. She brought forth a Son, her first-born, whom she wrapped in His swaddling clothes, and laid in a manger because there was no room for them in the inn (Luke 2:6-7; Gospel of the first Mass on Christmas Day).*

Like all the best and noblest and truest things in life, Christmas is always old and familiar, yet ever new and wonderful. The *event* which we lovingly recall at this feast occurred almost two thousand years ago and is common knowledge to everyone: to every man, woman and (most fittingly) every small child. The *meaning* of what we celebrate is as new and fresh and startling as the latest big headline or sudden radio-flash. No man in his right mind can possibly grow accustomed to the sight of the Divine Majesty, of "God the Lord, by all adored," of the universal Creator, wrapped in baby-clothes and lying in a feeding-trough for animals. There are limits to familiarity.

At least one pair of truths may stir in the mind and possibly knock at the heart as once again, like the children that we really are, we all crowd eagerly round the manger and happily fall on our knees beside the starry-eyed young Mother and quiet, joyous Joseph.

God is now one of us. Beyond all measurement yawns the gap in nature between the human and the divine, between God and man. Cold and hunger and helplessness and homelessness have nothing at all to do with God. No one will suppose that the most high God, now whimpering, now wailing, now smiling the brief, bright smile of an infant, can be cradled in a young girl's arms, and that the gentle maiden must feed, wash and clothe God. It is manifestly absurd and not a little embarrassing to imagine that the Lord God has become such a thing as I am: such an

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G Graduate Schl.  
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J Journalism  
L Law

M Medicine  
N Nursing  
P Pharmacy  
S Social Work  
Sy Semiology Station  
Sc Science

Sp Speech  
Officers Training Corps  
AROTC—Army  
NROTC—Navy  
AFROTC—Air Force

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earthly thing of bone and muscle, of weariness and sweat, of needs and of heartache.

And that is the point. What is precisely and exactly true is that God our Lord has become one of us. *And the Word was made flesh, and came to dwell among us.* Not only has He become a member of our human family, quietly taking a place, like any other, in history and biology and geography; He has also become a member of a very typical human family. God Incarnate had an unpretentious mother and a hardworking foster-father. His people were poor and manifestly unimportant and made very little fuss in this world. God is so very much one of us.

The second Christmas truth is that God comes to us through Mary. It can hardly be accidental that the key sentence of the inspired Nativity narrative has as its subject, not Christ who was born, but Mary who bore Him. We do not here read that our Lord entered upon His mortal life or that He arrived among us or that His Father bestowed Him upon the world. What St. Luke and the Holy Spirit say is, *She brought forth a Son, her first-born.* As everyone realizes, the Son of God could have come to us in any one of countless gorgeous ways. The fact is, He did come to us through Mary. It is the way He always comes.

Harsh and dreary is this world, and heavy as ever are the burdens we must

carry to the grave. Yet now, here at the Crib, is neither weariness nor wretchedness nor worry. God is my small brother, and our smiling Mother Mary puts Him gently in my arms, and I know with certainty in my singing heart that there is a heaven, and that it will be like this.

VINCENT P. MCCORRY, S.J.

## TELEVISION

"Caesar's Hour," the variety show presented on Saturday nights over the NBC network, is a lavish presentation. At times a viewer has been forced to the conclusion that its elaborate numbers and comedy routines might be more amusing if they were less labored.

Sid Caesar, star and supervisor of the program, is an entertainer too often dedicated to the proposition that what seems like a good thing should be repeated—and repeated. On a recent program, he and Janet Blair, the show's leading lady, appeared in a sketch satirizing a dance team's rise to fame. The couple they impersonated won acclaim chiefly by a ridiculous dance step in which they stumbled and almost sprawled on the stage.

This routine was amusing the first time Mr. Caesar demonstrated it. It was worth trying again; but before the program ended, he and Miss Blair had repeated it so often that it became tedious.

It would not be fair, however, to dismiss "Caesar's Hour" on such an unfavorable note. Many of its comedy ideas are cleverly conceived and hilariously executed. When he applies the brakes in time, Mr. Caesar is a gifted comic. Also, he has in his troupe a pair of expert funnymen in Carl Reiner and Howard Morris, and three versatile comediennes in Miss Blair, Pat Carroll and Shirl Conway.

"Caesar's Hour" is usually at its best when it satirizes current vogues in entertainment. Its caricatures of foreign-language movies have often been brilliant. Mr. Caesar has a facility for simulating foreign speech in a gibberish that means nothing but sounds wonderfully authentic.

The program's spoofing of popular television shows also is frequently inspired. Recently it offered something called "Break Your Brains," lampooning several of TV's major giveaway productions. Mr. Reiner appeared in this sketch as an effervescent quizmaster with hundreds of thousands of dollars to bestow on fortunate contestants.

At one point he told the audience

that the elderly father of a contestant had been flown a great distance from his home to the studio. Turning to Mr. Caesar, who portrayed the harried contestant, Mr. Reiner said in effect: "He hasn't seen his father for thirty years. If he answers the next question correctly, they will be reunited. If he misses, we'll send his father right back and they'll never see each other."

The viewer can gain a certain reassurance from this kind of satire. It proves that television is able to laugh occasionally at its own foibles. As long as it can do that, perhaps all is not lost.

• •

From the Michigan State University Press has come an unusual and impressive book called *Television's Impact on American Culture* (Edited and introduced by William Y. Elliott. 382p. \$4.95). It is the work of a group of authorities who have written about TV, its use in education, its programming aspects and its impact on American politics and character.

The book is particularly valuable for its analysis of the potentialities and present shortcomings of educational television. The importance of the book's general conclusions may be seen from the following extract:

If we are to compete successfully for the leadership of the free world with the Communist apparatus and its effort to indoctrinate and enslave, we must show the capabilities of freedom to assume national responsibilities and to develop public purpose as well as to promote private interest. No arena is apt to furnish a more critical test in the long run of our ability so to act as a nation than the struggle to master this new medium. Television could be a very great aid in the world struggle; or alternatively, it could merely divert our attentions and diffuse our energies and ultimately undermine the very foundations of national character, if we do not recognize its true possibilities and harness them to the uses of responsible freedom.

J. P. SHANLEY

## FILMS

ANASTASIA (20th Century-Fox) has a lot of what it takes to make a popular success. In addition to color and CinemaScope, it has a princess in dire distress, an aura of mystery, back-grounds of both extreme poverty and dazzling opulence, and finally a great

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renunciation for love. Besides this, it stars Ingrid Bergman, a one-time Hollywood great, in her first American film since her seven-year, self-imposed exile.

The story which incorporates these elements is based on a stage play by Guy Bolton. The play is in turn based on the fascinating, recurring rumor that Anastasia, youngest daughter of Czar Nicholas II, survived the massacre of the royal family by the Bolsheviks in the cellar at Ekaterinburg.

It is not with Anastasia, however, that playwright Bolton (and scenarist Arthur Laurents) begin, but rather with a group of impoverished and unscrupulous Russian aristocrats living in Paris about ten years after the Revolution. The thoughts of the group are centered on the £10 million which the Czar had deposited in the Bank of England. Their efforts are bent toward finding and training a girl capable of carrying off the £10-million masquerade as the long-lost princess.

After several false starts, a likely candidate is found: a starving former mental patient, still suffering from amnesia but marked with the remnants of great beauty and gentle breeding.

The girl is sufficiently embittered and desperate to fall in with the scheme. She also proves remarkably apt in learning the details of her supposed background supplied by her mentors. So apt is she, indeed, that the pupil seems to know more about the Russian royal family than she has been taught. By the time she faces the crucial test—confrontation by the dowager Empress, her presumed grandmother—it is clear that she is, in fact, Anastasia. But by this time she has discovered that she values other things more than her position and inheritance.

The ingredients of the tale are sure-fire. They suffer somewhat in screen transcription. Anatole Litvak's direction is choppy and not very sharply focused. And the film innovation of having chief conspirator Yul Brynner turn into the romantic attraction halfway through is disconcerting in the extreme.

Nevertheless it is a very entertaining movie. Given a chance, Miss Bergman looks as lovely as ever and gives an effective high-tension performance. Her partner in the film's biggest scene, Helen Hayes, is also effective histrionically, but seems too American and too vigorous to be very convincing as the frail old Empress. [L of D: A-I]

**BUNDLE OF JOY (RKO)** stars Debbie Reynolds and Eddie Fisher, who are presumably young America's dream couple. The film is therefore quite

possibly beyond criticism as far as the junior segment of the moviegoing public is concerned. It furnishes, however, a sobering illustration of the pitfalls involved in remaking old hits.

It is a new version (in color and with music, naturally) of a 1938 comedy called *Bachelor Mother*, which was highly regarded by both critics and the public. The plot was and is concerned with the extraordinary predicament in which a young department-store clerk found herself when she picked up a baby she saw lying on a set of front steps. The steps turned out to be those of a foundling home, and from that moment on everyone was convinced that she was the child's mother.

Two decades ago the complications growing out of this situation may have been funny. Now they seem too contrived and tasteless for comfort, though the picture's two principals are appealing and competent and the baby is enchanting. [L of D: A-II]

MOIRA WALSH

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V. KENNEDY

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